



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

and their wit; and, in a word, neither the leisure, the emulation, the sympathy, nor the outward encouragement favorable to profound attainment or assiduous literary toil. What of erudition or talent the American possessed, was called into service by the exigencies of the time. With a material prosperity to achieve, a boundless wilderness to subjugate, a vast political system to organize, a positive sphere of active labor and love to fill, he could but snatch a casual hour to "behold the serene countenance of truth in the still air of delightful studies," to record his travels, indite a poem for the *féte* of his *alma mater*, finish up a speech to sway the electors, pen an essay for the columns of his favorite journal, or, perchance, hymn the joys and griefs of his domestic experience. And yet, with these disadvantages, in the midst of external hinderance and ceaseless activity, how much of true, manly, efficient, and characteristic intellectual life has been realized, the work which we have now reviewed authentically and gracefully declares.

ART. III.—*Life and Times of Rev. ELIJAH HEDDING, D. D., late Senior Bishop of the Methodist Episcopal Church.* By REV. D. W. CLARK, D. D. *With an Introduction, by BISHOP E. S. JANES.* New York: Carlton and Phillips. 1855.

THERE are two classes of persons who permanently live in history, the man of thought and the man of action. The former reaches forth into posterity, and leads it by the power of ideas. It matters little what circumstances surrounded his life, whether, as a Bedford tinker in prison, he writes a "Pilgrim's Progress" which finds a place in every home, becomes the delight of the man of taste, and a comfort to the heart of simple piety, or, as England's Chief Justice, he dispenses the law of the realm, while he enunciates principles of philosophy which are seen in every turn of the lathe or revolution of the circular saw. On the other hand, the man of action leaves the impress of his personality on the world by what he does.

Such men are of the Cromwellian stamp. They are often clumsy of speech, and make awkward work in their attempts at Parliamentary debates or pulpit discourses, yet by their executive ability can keep a nation at rest even while it is sleeping on a volcano. This type of character is constructive, and, like Hildebrand, can build a priestly despotism, so massive as for centuries to threaten to crush out some of the holiest aspirations of humanity. A contemporaneous popularity always attends it, immediate results attesting its power. Of this latter class was Bishop Hedding. He was distinguished for what he did, more than for what he thought. His strength was labor, and his life was wrought into the religious denomination to which he belonged. Hence his biography is a part of the history and progress of Methodism.

Dr. Clarke tells us, in his Preface, that originally "it was his purpose to make strictly a personal biography, and to comprise it, if possible, in a duodecimo volume of some four hundred pages. But when he entered upon the work, he found the history of Bishop Hedding so intertwined and blended with the early history of the Church in New England, and, at a later day, with the history of the whole Church, that the full development of his character and services could not be well made without keeping in view the concurrent aspect of the great Methodistic reformation in this country." The title of his book, as given above, is therefore a true indication of its contents. To speak accurately, it is only in part a biography. The early life of Mr. Hedding is given with considerable fulness; but after he entered upon his more active duties, the man is merged in the itinerant preacher and bishop. The narrative is occupied more with what he did, than with what he was. Upon closing the book, one is inclined to ask: Did not the bishop have any familiar correspondence? Did he never write down his private thoughts in a journal? Did he never in conversation speak more in detail of the deeper personal experiences of the Christian life? There is certainly a lack of the autobiographical element in this volume. We see the man in action, but have only a faint portraiture of his inward conflicts with doubt and temptation. The real sources of his character, the joys and sorrows that dwelt in his heart, the personal

struggles which befell him, his moods of laughter and tears, all those things in fact which let us into his soul, are too briefly touched upon; and if the biography must needs have been expanded to the dimensions of a history, it should have been enlarged still further, so as to present with greater fulness what was more strictly personal. But, as it is, the book is a valuable contribution to our ecclesiastical literature, and will be consulted by the future historian of the Church, for the information it gives of the times of which it treats.

The childhood of Elijah Hedding was not peculiarly marked. Like most boys of his age, he went to the village school, and entered with zest and glee into all juvenile sports. Of genuine English descent, he inherited the strong practical bent of his ancestors. He was born in Dutchess County, New York. From his mother he learned lessons of piety, though she was not until he was ten years old a professed Christian. Naturally endowed with an active mind, as he ripened into youth he was harassed by doubts. First came the dark cloud of Deism, and the denial of a future life. But his instinctive aspirations after immortality dispelled the one, and his vigorous reason refuted the other. Then Atheism touched him. From this the sentiments of his moral nature and the clear perceptions of his understanding recoiled. He turned next to Universalism. This did not suit the condition of his intellect, for he was early taught to believe in a local hell and a personal devil. In his mind these dogmas were inseparably associated with religion, and, as his old belief in Christianity returned, he clung to the convictions of his childhood. As yet, however, he had only attained to an intellectual reception of Christianity, and had not experienced its divine power in the soul. In this he reminds us of Dr. Olin. Both had doubts, and mastered them, before they were converted, by the action of their own minds. They were also alike indebted to female influence for their religious awakening. In the case of young Hedding, this was more direct and personal. A devout "mother in Israel," firm in the conviction that he would become a shining light in the Church, beset him with prayers and tears. For six months she persistently labored for his conversion, while he "obstinately resisted the strivings of the

Holy Ghost." Nothing daunted, she continued with unflagging zeal until success crowned her labors.

"One Sabbath day, after he had been reading in meeting, this pious woman, when the congregation had separated, addressed him with such an earnest exhortation that his heart was deeply affected; and as he journeyed homeward he turned into a grove, and kneeled down by a large tree, and covenanted with God to cease from his follies and sins, to part with all his idols, and to devote himself sincerely and earnestly, and at any and every cost God might require, to the great work of his soul's salvation. Over fifty years after, and but a short time before he was gathered to his fathers, referring to this event, he said to the writer, 'In that hour I solemnly made a dedication of myself to God.' 'This,' said he, 'was the first time in my life that I remember to have had the full consent of my will to part with all my sins for Christ's sake. My associates, hitherto, had been chiefly those who were fond of pleasure and mirth, and in their amusements I took special delight. Several times before, I seemed willing to give up everything except these social pleasures, but never till now, while kneeling in the grove, had this great idol of my heart been surrendered.' "—pp. 64, 65.

At the age of nineteen, with an Exhorter's license in his pocket, he commenced his ministry. Though full of self-distrust, he was too conscientious and devoted to shrink from duty, and too brave in spirit to let obstacles cool his ardor. His intellectual training was very limited. But he had what was worth to him more than a knowledge of books, and what the nature of his work and the circumstances of society demanded, a clear and vigorous mind. Circumstances helped him more than schools. From the first deeply impressed with the value of itinerant preaching, he threw himself into it with a zeal which ripened in his maturity, and strengthened with his age. Like Wesley, he spent a great part of his life on horseback. But his journeys were far more fatiguing and dangerous than those of his great denominational leader. His course was often over almost untrodden paths, and he pursued his weary pilgrimage with books in his saddle-bags, and his heart in communion with God. St. Paul's enumeration of perils might without a figure of speech be applied to his missionary life.

When young Hedding began to preach, books were scarce.

But in this very dearth there were many advantages. What the boy read, he remembered. In his childhood the stock which made up the library of the farm-house was very limited. The Bible, Pilgrim's Progress, the Hymn-Book, Rollin, and, it may be, Shakespeare, almost filled out the catalogue. Besides these, a stray novel, biography, or commentary was sometimes included in the list. The consequence was, that when a boy loved reading, by the very necessities of his craving he was obliged to go over the same book repeatedly. Dr. Olin, as in mature life he stood upon the classic ground of Greece, speaks of the vivid and correct impressions he had received of its localities in the reading of his childhood. He had confined himself to one book (Rollin), not so much from choice as necessity. This gave strength and tenacity to his conceptions. Like circumstances surrounded young Hedding. He read comparatively little, and that very thoroughly. In this way he strengthened his judgment, and made his memory retentive. In the fullest sense he was self-taught, and owed but little to others. He was not exposed to the intellectual peril of our times of book-making, that of superficial and hasty reading. What he read, he studied. The Bible came first. This great repository of wisdom not only deepened his religious experience, but enlarged and quickened his intellect. As an illustration of his habits of study, we are told that, early in his ministry, he found in the house of a friend Stackhouse's "History of the Bible." This he borrowed and carried, volume after volume, in his saddle-bags, as he rode on his circuit. In this way he so thoroughly mastered the whole, "that he ever after retained a critical and ready knowledge of not only the positions taken upon the prominent points discussed, but also the data and the arguments by which those positions were sought to be sustained." As a theological student, he began with the determination to overcome every difficulty, to trace out every obscure or doubtful point, and to store up in his memory every leading principle and important fact. Grammar was his delight from a boy. While in the village school, he committed to memory the greater part of his text-books upon this science, and in later life seized with avidity every new grammatical treatise within his reach. He thus speaks of the effect

which this study had upon his style and habits of preaching: "For a while after I had *devoured* the grammar, it was an embarrassment to me in public speaking, for I had to correct certain sentences I had been in the habit of using; but after a few months a correct mode of speaking became familiar to me, and all the difficulty vanished." From the Grammar he passed to the Dictionary, with like fidelity. First, he took Perry's, which at that time was used and acknowledged as authority. "His object was to correct any errors, either in the pronunciation or in the application of words, into which he might have fallen. As he read on in course, he was accustomed to mark the excepted words, and to write them off and exercise himself upon them till his habit was thoroughly corrected. This reading and notes embraced not only the dictionary proper, but also the list of Scripture names, which he found afterwards to be especially beneficial to him." Thus he plodded on, through the entire book. A few years later, when Walker's Dictionary, with its new standard of pronunciation, came into general use in this country, he went through a similar process. Subsequently, he applied the same method to Webster. This process gave to his style chasteness, simplicity, and correctness. It was by a like intellectual fidelity to his theological studies that his mind became enriched, and grew even under the duties of an unusually laborious ministerial life.

But Bishop Hedding, though thus faithful in the training of his mind, was more of a worker than a student. The duties of an itinerant ministry occupied the best of his time and strength. As preacher or bishop he traversed our own country and Canada amid dangers from wild beasts and exposures to cold and storm. Often he would encamp at night in the open air, or throw himself on the floor of a rude hut, supperless and exhausted, in the most inclement seasons. This volume is full of incidents which illustrate his self-sacrificing devotion and untiring zeal. We never hear him complain. The thought of self is lost in a deep and holy interest in his Master's cause. That we may not seem to speak at random, we select the following out of many instances, to illustrate his labors and trials.

"Toward the close of this year [1810] his horse became disabled while passing round his district, and he was obliged to travel on foot a day or two before he could get another. The fatigue of travelling, together with a severe cold he had taken, brought on him another severe attack of the rheumatism. He was unable, without help, to mount or dismount from his horse, when he had procured one. He then obtained a chaise, but could neither get in nor out without aid; he could neither dress nor undress himself, nor could he stand to preach, or kneel to pray, but would pray and preach sitting in his chair. In this crippled condition, and amid intense suffering, he rode all round his district, requiring a travel of over five hundred miles, and attended all his quarterly meetings, not omitting a single one of the duties he had been accustomed to perform.

"While in this condition, he was one day riding along a narrow road dug in the side of a hill. At a point where it was impossible for two wagons to pass in the road, he met a heavily-loaded team. Mr. Hedd^{ing} told the man he was lame and unable to get out of his carriage, and requested him to help him out, and then to move his chaise to one side till he had passed. The Connecticut Yankee replied, 'Sit still, sir, I can lift you and your chaise both out of the road'; and, suiting the action to the word, he placed his back under the axletree of the chaise and actually lifted it up the hill-side so far that his own team passed without difficulty. Then he returned, and by the same means restored the chaise to its position in the middle of the road. Mr. Hedd^{ing} acknowledged the favor and drove on, filled with wonder at the Herculean strength and the astonishing sleight which had enabled the man to perform with apparent ease what would have been deemed an utter impossibility.

"Another incident connected with his affliction and final cure is worthy of record. Having broken his chaise in riding over the rough roads, he had been compelled to resume his travels on horseback. In one day he rode from Thompson, in Connecticut, to Warwick, Rhode Island. The next morning he had to call for help to enable him to get out of bed and to dress. At the hour of service he was enabled, by the help of crutches, to cross the street to a school-house, where he preached in a sitting posture; and afterwards with great difficulty got back to his lodgings. At night he said to his host he would never go to bed again until he was better or worse, and requested him to make a fire of large wood in the kitchen,—one that would burn all night. This having been done, he lay down before it on the floor, with his clothes on; as near to the fire as he could get without burning. So completely exhausted was he with loss of sleep, and the bodily distress

he had suffered, that he soon fell into a profound slumber, from which he did not awake till broad daylight. He then found that he had been in a great perspiration all night, and that his clothes were wet completely through and through. He arose, to his astonishment, without difficulty, and found that he could walk with ease and without pain. This to him was marvellous ; but so completely was his cure effected by that sweat, administered in such a primitive mode, that he walked a mile to church, held a love-feast, preached twice, administered the sacrament, and then walked back without any inconvenience. He was troubled no more with the rheumatism that season.” — pp. 200 – 202.

Turning back three years in the narrative, we find the following illustration of the noble self-denial and Christian zeal of the Methodist preachers of that day.

“ Perhaps in no part of the world where Methodism was organized was the support so inadequate as within the bounds of Mr. Hedding’s district. The country was new, and mountainous, and sterile; the work was new, the people poor,—many of them very poor indeed. It will seem almost incredible, and yet such is the fact, Mr. Hedding’s receipts during his first year upon this district (in New Hampshire), besides his simple travelling expenses, which made but an inconsiderable sum, were \$ 4.25 ! His horse broke down through excessive labor during the year ; clothing, books, and other little necessities, all were to be provided for out of this four dollars and twenty-five cents ! While we cannot wonder that many of the noblest and purest spirits in the Methodist reformation were compelled to retire from the itinerant work, that they might be able to provide for their children, we are filled with admiration that even the single men, with no families to provide for, were not disheartened. At times Mr. Hedding’s mind was deeply affected, especially as he found himself cramped and straitened almost beyond endurance, and then could see no prospect of relief ahead. One passage of Scripture, however, was ever present with him in these times of mental misgiving : ‘ To him that overcometh will I grant to sit with me in my throne.’ Cheered and comforted, he would go forth again heartily to his work.” — pp. 165, 166.

At the close of his life, in speaking of the ten years before he was married, he said :—

“ During that time I was a single man, and travelled, on an average, three thousand miles a year, or thirty thousand in ten years ; and preached nearly every day in the year. All the pay I received for

these ten years was four hundred and fifty dollars, or an average of forty-five dollars a year. One year I received on my circuit, exclusive of travelling expenses, three dollars and twenty-five cents ; this was made up to twenty-one dollars at conference. My pantaloons were often patched upon the knees, and the sisters often showed their kindness by *turning an old coat for me.*" — p. 190.

Again, as he stood upon the brink of the grave, in speaking of the past, he uses the following language :—

"I had labored fifty-one years and one month in the ministry before my constitution gave way ; I suffered a great deal ; have been persecuted ; the most abusive and slanderous stories have been circulated against me ; men have come to my meetings armed with clubs, intending to assault me ; the Methodists were poor, the fare hard, and the rides long and tedious ; but *if I had fifty lives, and each afforded me an opportunity for fifty years' labor, I would cheerfully employ them all in the same blessed cause, and, if need be, would suffer the same privations.*" — p. 194.

Rich as are the annals of Methodism in examples of self-denying zeal and disinterested sacrifice for the cause of Christ, they can furnish few so impressive as the life of this holy disciple. Through a period of fifty-one years, twenty-eight of which were spent as Bishop, did this hero-saint toil with a singleness of purpose that never swerved, and an intensity of zeal that only grew more fervent, till the hour of death.

The rapid diffusion of Methodism imposed upon his latter years duties of a more perplexing character. He was required to visit the various conferences before railways and steamboats were known. Sometimes three days were consumed in a journey of fifty miles. To this was added the oversight of the churches, the stationing of preachers, and the increasing demands of a denomination that counted its members by the hundred thousand. But he was found both faithful and sufficient for every emergency as it occurred, and though he may sometimes have failed in judgment, his governing motive was ever beyond question. He endured trial and toil to do the work of an evangelist, thus making full proof of his ministry, and as age corrugated his brow, with the eye of retrospect and anticipation, well might he repeat the words of the Apostle : "I have fought a good fight; I have finished my course; I have

kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Towards the close of Bishop Hedding's life, the question of slavery, with all its perplexities, sprang up in the General Conference, and gave him great anxiety. This controversy, finally issued in a separation between the Northern and Southern sections of the Methodist Church. Dr. Clarke has given us a candid and fair account of the disruption. We do not design to enlarge upon it. It is enough to say that the Bishop was strongly censured by some of his brethren for his procedure in this period of agitation. His conduct must be weighed by the calm judgment of posterity. Whatever view may be entertained of the wisdom of his course, or its intrinsic rightfulness, no one can doubt his disinterestedness and honesty of purpose. He acted from the purest and holiest motives. But we are often called upon to discriminate between the moral correctness of the principle which a good man adopts, and his own conscious integrity. One must have observed men and read history to little purpose, who fails to see how the best sometimes err in their moral judgments. A good man, through a misapprehension of the truth, and with the best intentions, may do a thing which in itself cannot be justified on the ground of abstract right. Such seems to us to have been the case with Bishop Hedding in his treatment and discussion of the question of Slavery. But let us give him a hearing :—

"The main question is, What right have any of our members to hold slaves? Or, What right has the Church to allow them to hold slaves? Lest I be misunderstood, before I proceed, I beg you to observe that owning or holding a slave does not include exercising all the rights which the laws are supposed to give the master over the servant, but only such as are necessary for the good of the servant and the safety of the master, all the circumstances being taken into account. Now let us answer this question. The right to hold a slave is founded on this rule : 'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.' All acts in relation to slavery, as well as to every other subject, which cannot be performed in obedience to this rule, are to be condemned,

and ought not to be tolerated in the Church. If no case can be found where a man can own a slave, and in that act obey this rule, then there is no case in which slave-owning can be justified.” — pp. 517, 518.

Dr. Clarke, in analyzing the Bishop’s argument, says:—

“ See what it amounts to. Why, just this. The Bishop disapproves of ‘the *slave-trade* and the *system of slavery*, including all the unjust and cruel rights which any laws are supposed to give, and all the injustice and cruelties inflicted on slaves’; and further, he explicitly declares, that ‘if no case can be found where a man can own a slave, and in that act obey the *golden rule*, then there is no case in which slave-holding can be justified.’ But he does state that, under certain circumstances, which he thus substantially specifies,—‘the exercising of such rights as the law is supposed to give the master over the slave only so far as they are necessary for the good of the servant and the safety of the master,’—under these circumstances, ‘the right to hold a slave is founded on this rule.’ ” — p. 518.

We cannot but deem the Bishop’s treatment of the subject open to objection. As we have already said, it is ambiguous. He does not decide the question; but, after giving an opinion, he throws it back upon the judgment of each individual. His position demanded of him something more. It is due to the memory of this devoted Christian to quote the following in this connection, as illustrating the impressions which some features of slavery made on him:—

“ While waiting in Augusta, Georgia, for the meeting of the Georgian Conference, he rode out into the country, and on his return, hearing a loud noise, he followed its direction, and soon came to the market-place where a lot of slaves were being sold at auction. There was a great gathering of the people, and the auction had already commenced. The slaves, of whom there appeared to be a large number, had been the property of a planter lately deceased, and whose estate, after his death, was found to be insolvent. The Bishop rode up as near as he could approach in his sulky, and for some time witnessed the scene. Husbands and wives who had grown old together, parents and children, brothers and sisters, were here severed from each other, probably for ever. The most affecting scene of all was the separation of a mother from two interesting little children. It was a scene such as his eyes never witnessed before; and it moved his whole soul from its very depths. Just then he saw in the crowd a man from the East whom he

had known in Boston. Motioning to the man, he came up to him, as did several members of the church in Augusta who knew the Bishop. Pointing to the female who was upon the auctioneer's stand for sale, the Bishop said to his friend, 'Don't that make your Yankee blood boil? '*Yes, SIR!*' responded the man, with great emphasis. A few days after, one of the preachers came to the Bishop, and told him that his conversation with the gentleman from Boston had been reported, and had occasioned great excitement in the town, and advised him to be careful what he said upon that subject. The Bishop did not consider it unwise to follow the counsels of his brother preacher; but he did not hesitate, to the end of his life, to speak of that as one of the most revolting scenes he had ever been called to witness." — pp. 399, 400.

We pass to a brief survey of Bishop Hedding's mind and character. His intellect was clear and vigorous, rather than comprehensive. His mind was critical and logical. A subject grew upon him as he studied it. In many respects his mental characteristics were in contrast to those of Dr. Olin. The latter took in a subject at the first glance. This, united with unusual power of concentration, quick sensibilities, fervid imagination, spontaneity of thought, and depth of feeling, gave him the sources of commanding eloquence. But it was otherwise with Bishop Hedding. His temperament was calm. His imagination was held in subjection by his logical faculties. As we have already seen, he was a severe and faithful student. What ground he went over was fully explored, but he lacked breadth of thought for the highest intellectual achievements. He could keep in easy and effective motion the wheels of a large and increasing denomination without creating much friction. The knowledge which enabled him to do this was derived more from observation and reflection, than from the study of books. He had rare executive skill, tact, and judgment in marshalling men for action, but in no peculiar sense was he fitted or inclined to become a leader in thought.

In his mental organization he was essentially a conservative. True men, whether consciously or unconsciously, obey their natural proclivities. Some are born conservatives. Place them in any society or sect, and unless they become hypocrites, or are deluded by self-interest, they by the gravitation of their own sympathies are drawn to existing opinions

and institutions. In all those great throes of mankind which precede the birth of nations and eras they have no confidence, until they became facts of the past. They trust memory rather than hope. Content with what is, they have little interest and less faith in progress. Sometimes, when this tendency runs to an extreme, such men are a dead weight upon the advancement of humanity. But they have their uses in an age like ours. For now old and established opinions are seized hold of with the grasp of bold and rash scepticism, precedents are disregarded, and the experience of the past often flouted at. One after another of our cherished beliefs is assailed, and the very principles upon which society is founded and religion rests are questioned. The human mind, limbered by the play of thought, moves with intense rapidity, and casts off all restraints, so that opinion, by its centrifugal motion, is thrown from its old axis. In such a state of mental confusion, in order that thought may safely revolve in a wider circle, its aberration must be arrested by a centripetal momentum; and then, through the joint action of the two opposing forces, a new centre will be found, around which, in accordance with an all-pervading law, will be described a new and larger orbit. Thus in the Divine economy the conservative and the radical have each his office. Society cannot well do without either.

In asserting, then, that Bishop Hedding was, in his mental organization, practical and conservative, we assign to him a place among the moving powers of the world. He had no affinities with the ideal and radical. His mind delighted more in the arrangements of a large denomination, than in efforts to form a new one. In his appointment as Bishop he had ample play for the exercise of his faculties, and was eminently fitted for his position. He cannot be placed by the side of those profound thinkers who make contributions of original ideas to the world. His greatness lies in what he did, rather than in what he said. As the cast of his mind was rather logical than speculative, in his religious opinions he dealt more with those subjects that bear upon life, than with those which strictly belong to the intellectual perception of truth. His favorite sermons were those of a theological or expository char-

acter. For these he was admirably fitted, on account of his accuracy. And here again we are reminded how unlike in this feature he was to Dr. Olin, who, in his extemporaneous discourses, could never quote Scripture with verbal correctness, and even in his devotional exercises, when he attempted to repeat the Lord's Prayer, always failed to use all its expressive and comprehensive words.

In social life, Bishop Hedding was frank and simple. In fact, simplicity was a marked feature in his character. He enjoyed theological discussions when conducted in a kind temper, "and relished a joke as highly, and could laugh as heartily, as most men." It was in his home especially that his piety found its congenial place and free play. He made it a Christian home by the spirit he breathed into it. And as, at the close of life, the angry agitations of slavery raged about him, he here found rest and peace. He was a man of unostentatious zeal. His religion took a deep hold on his nature, infused itself into his entire spiritual circulation, and was literally spontaneous in its expression and manifestation. Here he presents a marked contrast to Dr. Chalmers. Piety was not a natural growth from the soul of the eloquent and hearty Scotchman. It was wrought upon, not out of him. His private journal from the first to the last portrays the constant and hard struggle between nature and grace. In his earliest professional efforts there was no interest or heart; and not until disease, as a visitant of mercy, had brought him to the verge of the grave, and he was snatched from the grasp of death, did the solemn realities of the eternal world burst clearly upon his awakened soul. But with Bishop Hedding it was different. He had natural susceptibilities for religion, so that after his conversion, as the heavenly seed began to germinate, it found an eminently congenial soil. The ruddy glow of his youthful piety deepened in its rich and heavenly hues as he grew into manhood, and in his declining years mellowed into a serenely brilliant beauty, blending in its expression the features of devotion, humility, and sweet joy. Ere death came, he seemed to be almost preternaturally touched with the spirit of God, and heaven, with its holy radiance of love and praise, dwelt within him. His last hours are a rich illustra-

tion of the power of Christian faith. As he lived, so he died, in the fulness of divine trust. His dying words were, "My God is my best friend, and I trust him with all my heart." Then, pausing for breath, he added, "Because I live, ye shall live also." With these expressions of faith "his powers of speech failed; his breathing grew tremulous and short; life ebbed gradually away, and at last its weary wheels stood still."

In the year 1766, a small band of pious emigrants from Ireland, led on by a local preacher, disembarked in New York city. "Strangers in a strange land," cut loose from old scenes and associations, the anchor of their faith dragged, and they drifted into the currents of the world. As thus they forsook their first love, and wooed pleasure, they exchanged the altar for the card-table. At one time, as these backsliders were merry at their game in the wonted place of resort, a woman suddenly entered, seized the cards, and threw them into the fire. Then, turning to one of the party who seemed a leader, in deep and solemn tones she said, "You must preach to us, or we shall all go to hell together, and God will require our blood at your hands." The man was conscience-stricken, yet, by way of excuse, tremblingly answered, "I cannot preach; for I have neither a house nor congregation." "Preach in your own house first, and to our company," was the prompt reply. The appeal had its effect. In this house and to this congregation of five was given the first Methodist discourse in America. The preacher was Philip Embury. On the 9th of April, 1852, Elijah Hedding, for fifty-one years an itinerant minister, and for twenty-eight a Bishop, of the Methodist Episcopal Church, after a life of signal devotion and zeal in the cause of Christ, passed on to glory. In the lapse of time between these two events, how great was the change in Methodism! It had made a long stride. From a few humble and ardent followers, it had grown into the full proportions of a large and powerful denomination. To the advancement of this work, Elijah Hedding contributed no small part. His name is woven into the history of Methodism. His Life and Times fill the same volume. The two are inseparable. Hence it is appropriate that we close our notice of him by a brief glance at a few of the leading features of this reformation.

Methodism had its birth in the throes of the heart. It was an earnest and intense religious awakening. Its early advocates, stirred by a new consciousness of the power of religion in the soul, appealed directly to the individual. Receiving religion as a divine impulse through the emotions, they were wrought up to the highest pitch of enthusiasm. Without pausing to reason, or to question the truth or divine authority of the Gospel, they welcomed it to the soul as a living spiritual experience, and thus learned its blessedness and its power. Armed with this, they went forth in the spirit of aggressiveness to evangelize the world. In its general features this bears closer resemblance to the mode and spirit of the Apostolic age than any other religious movement of modern times. In imitation of the first Christian heralds, the Methodist pioneers went forth preaching repentance and faith in the Lord Jesus. With the simplicity of the ancient prophets, and a holy unction from above, these men were animated by a faith that looked obstacles in the face with undaunted courage, and a zeal that seldom took counsel of discretion. As the result of their labors, we witness a wide-spread religious revival, and the rapid growth of a very numerous ecclesiastical body. Whence came the power of these men? It surely was not in their learning. They were moved to a new and more vivid consciousness of the living Christ. He became to them a real personal influence. The perception of his love was so intense as to awaken the deepest transports of the heart. It grew into a fervent passion, and, with words molten with heavenly fire, they set the hearts of the common people into a blaze of devotion. That a man with the natural endowments of a Whitefield, when once powerfully stirred by Gospel themes, should sway his hearers,—that one with such gifts of oratory as to draw from Garrick the remark, that “he could make men weep or tremble at his varied pronunciation of the word *Mesopotamia*,”—that one who could charm the fastidious taste of Chesterfield by his grace of action, and move the sceptical and almost heartless Bolingbroke, while he emptied the pockets of the cool, reflective, and philosophic Franklin,—that a man of so remarkable and varied eloquence should put crowds of high and low, old and young, in tears, and incite

multitudes to follow him home after his farewell sermon, we can conceive, and, in part at least, understand. Not so, however, with the preachers of more lowly gifts, and the great uprisings of the soul attending their lay and pulpit exhortations. Here, for example, were rude and ignorant men, living among the foulest dens of London and Bristol, or in the moral destitution of Cornwall, who were at once arrested in their oaths and debaucheries, and, through an intense perception of the love of Christ in the soul, induced to renounce their old vices, and to become themselves efficient co-workers in this spreading reformation. The human will seemed touched by an energy that now finds a parallel nowhere in the Church, and was surpassed only by the great outpouring of the Spirit on the day of Pentecost. Some may strive to explain these phenomena upon purely rational principles; but if they succeed, it must be at the cost of all that is distinctive in Christianity. If we will look into the heart of this movement, the evidence is clear and plain, that these surprising religious results were in part the fulfilment of the pledge, transmitted from apostolic times, of the gift of the Holy Spirit upon a reception of the living Christ; nor do we know of any great religious awakening in the Church, which has not been produced by the energizing power of an appropriating faith in him as the Redeemer and Sanctifier of men.

But Methodism, like every great movement in the Church, is partial. It seizes hold of one aspect of Christianity, and in its excesses carries it sometimes to such an extreme as to run into error. Historically it may be regarded in the light of a wide-spread religious awakening. It must, however, follow the law of all sects, and cannot repeat itself. The conditions of society and religion which called it forth and gave it efficacy have altered. In our own country the itinerant and lay preachers were admirably fitted to be pioneer missionaries, and in this respect they will prove essentially serviceable to the wants of the scattered people of our new States and Territories. But in the older portions of the land, where society is more stable and more highly cultivated, there is need of a better educated and a permanent ministry. Methodism at its birth was an emotional system. Such a dispen-

sation of truth is well adapted to rouse the wills of ignorant men by putting intense feeling in action. But to give permanence and strength to the character, something must be added ; for a faith which is merely emotional will not endure the tug and toil of every-day life. The moment men begin to discipline their minds, they put restraint upon their feelings, and hold them in subjection to the judgment. Now as this process is going on among us, and the common mind, stimulated by our institutions and the increased facilities of education, thinks, as well as feels, faith, to be operative, must have its basis in intelligent conviction. To meet this want, the pulpit must call to its service the aids of culture and intellectual discipline. If a religious denomination fails to adapt itself to these changes, it must become inefficient. If content to live on its past achievements, it has written its own doom. There can be no long life without growth. Methodism, like every party in politics, philosophy, or religion, must follow this all-pervading law of life. That which in the earliest stages gave it strength, if now exclusively relied on, will prove its weakness.

In England, Methodism arose as a protest against the luke-warmness of the Established Church. As among the clergy there was comparatively a high degree of intellectual culture, wedded in many cases to spiritual indifference, the followers of Wesley associated the two together. They naturally drew a contrast between the results of their preaching and that of the graduates of Oxford and Cambridge. Putting the two facts of intellectual culture and coldness together in the connection of cause and effect, these zealous converts disparaged an educated ministry. Some of the lay preachers and itinerants boasted of the spiritual trophies which were gathered by unlettered men, and cast scorn on book learning, as if ignorance were alike the source of power and the mother of devotion. But the more intelligent and far-sighted, fearing this tendency, soon set themselves to work, both in England and this country, to raise the standard of theological education. Bishop Hedding, during his episcopal administration, lengthened the probation and enlarged the prescribed course of preparatory studies for the ministry. Still, a prejudice has always

existed among the less enlightened of this body against an educated clergy, and almost every reform in this regard has been made in spite of opposition. Dr. Olin, whose practical and comprehensive mind saw the real weakness and wants of Methodism in its application to our times, gave the best of his strength to the advocacy of a more extended system of theological education. Even as late as 1848, we find him using this language:—

“The open opposers of education have had their day; but I have for some time suspected that the battle must be fought again, with men who use the power given them by intellectual culture to marshal anew the scattered hosts who come in disguise to battle for the spirit of the past. Honest I presume them to be, but they do not comprehend the want of our day. They do not perceive that men who run to and fro in a wilderness, to arouse and evangelize its scattered, half-tamed inhabitants, may fulfil their mission by the earnest inculcation of two or three fundamental ideas, while a *pastor*, in the existing state of society and of Methodism, must bring to his task another sort of intellectual furniture. These men feel, as we do, a pressing want, but they unwisely *look back* in quest of help, which is ready for them, but only on condition of *pressing forward*. The preachers who passed along once in four weeks, setting the woods of Maine and Vermont on fire, would speedily burn out and set in darkness in the very different state of things which now exists. God provided for the times. He will for these, if we will consent to be obedient, and co-workers with him.”

This reveals one of the chief phases of the Methodism of to-day. Obedient to a law of necessity, not of its own creating, it is adapting itself to the altered condition of society by the establishment of schools and colleges for the training up of a more permanent and a better educated ministry. As a result, its features must be somewhat changed. Intellectual discipline will invariably moderate the excesses of emotion, and control extravagant zeal. How far this process will detract from its efficiency and earnestness of action remains to be seen. The future alone can determine the nature and extent of the change, and there we leave it. Enough for us to know that Methodism has already borne noble fruits of the Spirit, and if, in obedience to God’s own laws of progress, it adapts itself, through its present leaders, to the demands of the age, it will still have continued proofs of the blessing of Heaven.